

T H E M A N V E L
O F
S. A V G V S T I N,
B I S H O P O F H Y P P O N :

Otherwise rearm'd a little booke
treating of the contemplation of
C H R I S T, or the worde of God,
stirring vp our weake and drouie
memorie to the desire of hea-
uenly felicitie.



Printed at Doway,
By L A V R E N C E K E L L A M,
at the signe of the holie Lambe.
M. D. C. X X I.



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THE MANVEL ³

OF

S. AVGVSTIN,

BISHOP OF HYPPON:

Otherwile tearmed a little booke
treating of the contemplation of
CHRIST, or the word of God,
stirring vp our weak and drouisie
memorie to the desire of hea-
uently felicitie.

THE PREFACE.



BEING we liue amidst
a multitude of snares
and ginnes, we ea-
sily growe colde in
the loue of heavenly
things. VVherfore we stande in
eede of continuall succoure and

A 2

ayde,

ayde; that as often as we fall and faile in our dutie towards God we may (as men awakened) haue recourse to him the soueraigne and supream good. For this cause I haue compiled and composed this litle worke, not throughe any presumptuous opinion I haue of my selfe but throughe the greateloue of my God, and the desire I haue to aduance his praise; to the end I might alwaies haue about me some small Manuel of shorte sentences concerning my God, drawen out of the worthiest wordes and writings of holy Fa hers; by the fire of reading whereof, I might (as often as I growe cold) be inflamed with affection towards him.

Nowe therefore assist me o my God, whome I seeke, and loue whome likewise with my harte and mouth

of S. Augustin.

mouth, and with all my force I
praise and adore. My soule (which
is wholly deuoted to thee, and in-
flamed with thy loue, sighing and
searching earnestly after thee, de-
siring to see thee onely) taketh de-
light in nothing els, but to speake,
heare, write, and conferre of thee,
and frequently to meditate of thy
glorie, to the end that the sweete
remembrance of thee may be some
mitigation amidst soe many stormes
of affliction.

To thee therefore I call, (o most
desired Lord) to thee I crie with
loude voyce, euen with my
whole harte. And when I call vpon
thee, I call vppon thee remai-
ning within me, for that I weare
nothing, if thou weare not
in me, neither weare thou in
me, vnlesse I weare in thee.

A 3

Doubt-

The Manuel

Doubtles thou art in me, because thou remainest in my memorie, by which I haue knowen thee, and in which I doe finde thee, as often as I am mindfull of thee, and am delighted in thee or from thee; from whome, by whome, and in whome all things haue their beginning, conseruation, and being.

Of the wonderfull essence of God.

CHAP. I.

THOU O Lord dost fill heauen and earthe, carying all things without burden, filling all things without inclusion. Alwayes doing, alwayes resting. Gathering things together, and yet not needie Seeking, albeit nothing is wanting vnto thee, louing, without being affected

because afflicted, iealous, yet resting assured.
 ie, by It repenteth thee, and yet thou art
 and in not grieued; thou art angrie, and
 en as l yet art appeased. Thou dost alter
 ne de what thou hast donne, without al-
 from tering thy determination. Thou ta-
 home kest what thou dost finde, hauinge
 nning neuer lost any thinge. Thou reioy-
 cest in gaine althoughe thou weart
 neuer needie: and albeit thou weart
 neuer couetous, yet thou exactest
 God. vsurie. Thou giuest more then is de-
 maunded, to him, that thou art not
 indebted; and yet to make thee in-
 debted, more continuallie is giuen
 thee, then by thee is required. And
 en and yet who is there, that hath any
 with thinge not thine? Thou payest
 with debtes, being indebted to noe man,
 g, al and forgiuest debtes, therby loosing
 unge nothing. VVho art euerie where, &
 needie wholly euerie where. VVho maiest
 nting be felt, but canst not be scene.

VVho art noe where wanting,
and yet art farre distant from the
thoughtes of wicked men, VVho
art not there absent, where thou art
farre distant, because where thou
art absent by grace, thou art present
by reuenge. VVho art euerie where
present and yet canst hardly be
founde. VVhome we followe stan-
ding still, and cannot ouertake.
VVho dost containe all thinges, fill
all thinges, environ all thinges,
surmounte all thinges, and sustaine
all thinges.

VVho teachest the harts of the
faithfull without sounde of wordes.
VVho art not extended by places,
nor changed by times, neither dost
thou come and goe. VVhose dwel-
ling is in that inaccessible light,
which neither is, nor can be seene
by any mortall wight. Remaining
quiet in thy selfe, thou dost on
euerie

of S. Augustin.

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euerie side enuiron the whole worlde. Thou canst not be cut or cleft, because thou art trulie one, nor deuided into partes, because thou dost wholly fill, beautifie and possesse whatsoeuer is contained in the whole worlde.

*Of the vnspeakeable knowledg
of God.*

CHAPT. II.

IF soe many bookes weate written, as with them euen the whole worlde might be filled, yet thy vnspeakeable knowledge coulde not be vnselded. And for that thou art vnspeakeable, thou canst not by any meanes be described or defined either with wordes or writing, who art the fountaine of diuine brightness and the sunne of eternall hap-
pines.

A 3,

Thou

Thou art greate without quantitie, and therefore infinitely greate, thou art good without qualitie, and therefore truly and chiefly good; neither is any one good but thou alone, whose verie will is as the deede donne, whose pleasure is reputed for power. VVho hast created all thinges of nothing by thine onely worde, making them voluntarily of thine owne accorde. VVho hast all creatures in thy possession, hauing noe neede of them, and dost rule and gouerne them without either trouble or labour, neither is there any thinge whatsoeuer (either in thinges aboue, or thinges beneath) that can disturbe or alter, the settled order of thine Empire. VVho art in all places without place, and art euerie where present without situation, or motion. VVho art not the author of any euill, neither art thou
able

able to doe euill; who art able to doe whatsoeuer thou wilt, neither doth it repent thee after thou hast donne it. By whose onely goodnes we are created, by whose iustice we are chastised, by whose mercie we are redeemed. VVhose omnipotent power doth gouerne, rule, and replenish all thinges, which it hath created.

Neuerthelesse we doe not say, that thou dost fill all thinges, as if they did containe thee, seing they are rather contained in thee, neither doe we say, that thou dost fill them all particularlie: neither is it lawfull to thinke that euerie creature according to the greatnes of his capacitie doth containe thee, that is, the greatest more, and the least lesse, sithence thou art in them all, or they all in thee. VVhose

omnipotencie comprehendeth all things whatsoeuer, neither can any one finde meanes to escape thy power: soe that he with whome thou art not appeased, will not be able to get away, when thou art offended.

*Of the desire of the soule thinking
on God.*

CHAPT. III.

VHerfore I invite thee (O most mercifull God) to come into my soule, which thou hast made readie to receiue thee by meanes of those holy desires with which thou hast inspired the same. Enter into it I beseeche thee, and make it fitting for thee, that thou mayest possesse it, which thou hast created and redeemed.

deemed, that as a scale, I may alwaies
haue thee fixed vpon my soule.

Forlake me not (o most mercifull
Lord, I beseeche thee) calling vpon
thee, for that thou hast called me,
before I called vpon thee, and hast
sought me, to the end, that I thy
poore seruaunt shoulde seeke thee,
by seeking should finde thee, and
being founde should loue thee. I
haue sought thee o Lord, and haue
founde thee, and doe desire to loue
thee. Encrease my desire, and graunt
me that which I doe desire, for that,
vnlesse thou giue me thy selfe, I thy
poore seruaunt cannot be satisfied,
albeit thou shouldest giue me what-
soeuer thou hast created. Giue me
thy selfe therefore o my God, giue me
thy selfe.

Beholde I loue thee, and if it be
but a little, I will loue thee
more. Verilie d Lord I doe loue
thee,

thee, I doe desire thee exceedingly, I am muche delighted with the sweete remembrance of thee. For during the time that my minde doth sigh after thee, whilest it meditateth of thy vnspeakeable mercie, the burden of my flesh is lesse burdēsome vnto me, the hurly burly of my cares & cogitations doe then cease, the weight of my mortalitie and manifold miseries doth not according to its wonted manner dull me, all things are quiet and at peace. My hart burneth, my minde reioyceth, my memorie flourisheth, my vnderstanding shineth, yea my whole soule is as it were rauished with the loue of things that are heauenly, being inflamed with a desire of seeing thee.

Let my soule therfore take as it were the winges of an Eagle, and flie, and not faile, let it flie vntill it
come

adin- come to the beautie of thy house,
with and to the throne of thy glorie, that
thee. there in the place of thy pasture
inde (which is enuironned with plea-
t me- sant riuers) it may be fedd with the
mer- foode of thine internall consolation,
lesse sitting at the same table, on which
ourly those heauenly cittizens are wont
then to take their refection. Be thou o
alitie Lord our ioy and exultation, who
or ac- art our hope, saluation, and redem-
dull ption. Be thou our mirthe and glad-
nd at nes, who art our future happines.
inde Let my soule alwaies seeke thee, and
meth, graunt, that it may not fainte in see-
a my king thee.

of the

Of the miserable estate of that soule,
 that doth neither loue nor seeke
 our Lord Iesus Christ.

CHAPT. IV.

VOe be to that unhappie
 soule, which doth neither
 seeke nor loue IESVS CHRIST our
 Lord, for that it remaineth withered
 and wretched. He that loueth not
 thee (o God) liueth but in vaine.
 He that desireth to liue (o Lord)
 but not for thee is as it weare a
 meere nothing, and not worthy of
 any estimation. He that liueth not
 to thee, is alreadie deade. He that
 knoweth not thee, is a foole.

To thee therefore o most merci-
 full Lord I commend and commit
 my selfe, from whome I haue recei-
 ued my being, life and wisdom.

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In thee is my hope, trust, and confidence, by whome I hope to arise, liue, and obaine euermlasting rest, and quiernes. I desire, loue, and adore thee, with whome I shall remaine, raigne, and be happie, during all eternity. That soule doubtlesse loueth the worlde, which doth not seeke and loue thee; it is a seruaunt to sinne; a slaue to all manner of iniquitie, being neuer at rest, neuer in securitie.

Graunt o sweete Sauour, that my soule may alwaies serue thee. Let my pilgrimage heere vppon earthe continually sighe after thee, let my harte be enflamed with the loue of thee. Let my soule (o my God) repose in thee, let it contemplate thee in excessse of minde, let it with ioyfullnes singe and sounde forthe thy pray ses, and let this be my comforte during the time of this my banishment.

Let

Let my minde flie vnder the shadowe of thy winges, from the heate of worldly cogitations. Let my harte pause and repose in thee, my harte (I say) which is like vnto a spacious and tempestuous sea.

O God the most riche and bountifull giuer of the diuine daintie dishes of heauenlie plentie, refreshe it being wearie, recall it being gone astray, deliuer it being in captiuitie, and being by sinne as it weare broken in peeces, restore it to the estate of its former innocencie.

Beholde it standeth at thy dore, knocking and calling vnto thee. I beseeche thee (o Lord) by the bowells of thy mercie, in which thou hast visited vs comming downe from heauē, commaunde thy gate to be opened vnto my poore wretched soule, knocking at the same; to the end it may

may free lie enter in , and repose in
thee , and be fed by thee the breade
of heauen : for thou art the breade
and fountaine of life , thou art the
light of euerlasting felicitie ; thou art
all things , by which the righteous
doe liue , that loue thee.

Of the desire of the soule.

CHAPT. V.

O God the light of those harts
tha see thee , the life of those
soules that loue thee , and the strength
of those thoughtes that seeke thee ;
graunt me grace , that by loue I may
alwaies adhere vnto thee . Come I
beseech thee into my harte , & make
it drunke with the plentie of thy
pleasure , to the end , I may forget all
temporall thinges whatsoeuer .

Verilie I am ashamed and grieved

to endure suche things as are done in the worlde. VVhatsoever I see in this vale of miserie is displeasing vnto me, whatsoever I heare of things transitorie, is burdensome vnto me. Helpe me o Lord my God, and make my harte glad, come vnto me, that I may see thee.

But (alas) the house of my soule is ouer little to entertaine thee, vntill thou enter into it and enlarge it: It is ruinous and ready to fall, whetfore I beseech thee to repaire it. It hath many things (I confesse and knowe) contained in it, which are displeasing in thy sight, but who will cleanse it, or to whom besides thee, shall I crie to doe it? Cleanse me o Lord from my secret finnes, and be mercifull vnto thy seruauant in respect of other mens finnes committed by my meanes.

Graunt me grace o sweete Christ, o
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good Iesv, graunt me grace I beseech thee, to lay aside the burden of all carnall loue; and worldly desires through the loue and desire of thee. Let my soule haue dominion ouer my body, reason ouer my soule, thy grace ouer reason, & make me in all thinges subiect to thy most holy will both without and within.

Afforde me this fauoure I beseech thee, that my harte, and tongue, & all my bones may praise and magnifie thee. Dilate my mind, and lift vp the eies of my harte, that (albeit for neuer (oe shorte a time) my soule may attaine vnto thee the eternall wisdom, abiding aboue all thinges. Free me (I beseech thee) from the bādes, with which I am bounde, that forsaking all thinges transitorie, I may adhere and attende vnto thee onely.

*Of the soules felicitie, being deliuered out
of the prison of this earthly
body.*

CHAPT. VI.

H Appy is that soule, which being freedde from this earthlie prison, doth freely mounte vp into heauen, which beholdeth thee (o sweete Lord) apparantlie face to face, being nowe noe more affraied of deathe or of any worldlie miserie, but reioycing throughe the immortalitie of euerlasting glory. It liueth in repose and securitie, fearing nowe neither deathe nor ennemie. It enioyeth thee being a mercifull Lord, whom it hath long sought, and alwaies loued, & being ioyned in felowshipp with the quires of Angells, it singeth for euer mellifluous sonnets of perpetuall

ruall gladnes in praise and commen-
dation of thy glory, O CHRIST our
King, o good IESV. Verilie it becom-
meth as it weare drunke throughe
the aboundance of thy heauenlie ha-
bitation, because thou dost cause it
to drinke of the riuer of thy vn-
speakeable delectation.

O howe happie is the heauenly
company of celestiaall cittizens, howe
glorious is the solemnitie of all those
that retorne vnto thee (o Lord) from
the toiles & trauailes of this our pil-
grimage, to the pleasantnes of all
beauty, to the beauty of all brightnes
and to the dignitie of all excellencie,
wher thy cittizens O Lord doe conti-
nuallie see thee? Nothing at all is
ther hearde, that may molest the
minde; VVhat sacred Canticles? what
dinerfitie of instruments? what de-
lightfull ditties? what sweete sounds
of heauenlie harmonic are ther
heard

hearde incessantlie? Ther the mellifluous organs, ther the most sweete melodie of Angels, doe sounde forth Hymnes, and admirable Canticles of Canticles euerlastinglie, which are songe by the celestiaall citizens to thy praise and glory.

Noe spitefulnes or bitternes of affection is founde in that heauenlie region; for that neither malice nor malicious men, haue ther any abiding. Noe aduersarie is ther to impugn vs, nor occasion of sinne to entice vs. Ther is no wāt or pouertie in that place, noe shame or disgrace, noe brawling, noe vpbraiding, noe blaming, noe fearefullnes, noe disquietnes, noe paine, noe doubtfullnes, noe violence, noe variance: but contrariwise surpassing greate peace, perfect charitie, singing and praising of God euerlastinglie, perpetuall

petuall repose ioined with securitie,
and ioy in the holy Ghost during all
eternitie.

O howe fortunate shall I be, if after
this life, I shalbe admitted to heare
the most pleasant and sweete songes
of those heauenlie cittizens; if I
shalbe admitted (I say) to heare those
mellifluous meeters of poetrie, made
to expresse the praises, and honoure
due to the most sacred Trinitie. O
howe much more happy shall I be,
then I can imagine, if I my selfe
likewise shalbe thought worthy to
sing a songe to our Lord IESVS
CHRIST, euen one of the sweete
songes of Syon.

Of the ioy of Paradise.

CHAPT. VII.

O Liuing life, o euerlasting life, and euerlastingle happie . VVhere ther is ioy without grieſe, reſt without laboure, dignitie without feare, riches without looſing, health without ſickneſs, plentie without want, life without deathe, eternitie without corruption, felicitie without affliction: wher all good thinges are comprehended in perfect charitie, wher the Sainctes ſee God and one an other apparantlie: where ther is perfect knowledge in all thinges, and of all thinges, where the ſupreame goodnes of God is behelde, and the light, that enlightnerh all thinges is by the Sainctes glorified: where Gods maiestie is ſcene preſent, and

and with this foode of life the minde of the beholders doth remaine satisfied and content.

They alwaies see God, & by seeing long to see him, they desire it without sorrowfullnes, and are satisfied without loathsomnes: where the true sunne of iustice doth refreshe them all by the wonderfull sight of his vnspeakeable beautie, and doth in that manner enlighten all the citizens of that celestiaall countrie, as that they (being but a light enlightened by God, who is the light that enlighteneth them) doe shine more bright then the sunne, and all the stars of heauen. VVho adhering vnto God, who is immortall, are by this meanes made immortall and incorruptible, according as our Lord & Saviour hath promised, saying. O Father my will and desire is, that those which thou hast giuen me, may be

present with me where I am, to the end they may see my glorie, that all may be one, that as thou o Father art in me, and I in thee, euen soe they may be one in vs.

Of the kingdome of heauen.

CHAPT. VIII.

THe kingdome of heauē is a most happy kingdome, free from deathe, voide of end, where time without succession of ages is still the same; where one cōtinuall day without interchange of night knoweth neither time past, nor to come, where the valiant souldier after many trauailes sustained, and victorie obtained, is with vnspeakeable guifts rewarded, a crowne of endles blisse being set vpon his heade.

O woulde to God (the multitude of

my)

my finnes being forgiuē me) it might please his diuine bounty to bidd me, (of all Christ seruants the most vn-worthie) to lay aside the burden of this my corruptible body, to the end I might enter into the endles ioyes of his heavenly citty, ther to finde rest for all eternitie, that I might be placed to singe amongst the most sacred quires of those celestiaall cittizens, that with those most blessed spiritts I might helpe to sounde forth the praises of my maker, & might in presence beholde the face of my God & Saniour, that I might be exēpt from all feare of deathe and worldly miserie, and might securely reioyce throughe the incorruption of perpetuall immortalitie, that I might be free from all blindnes of ignorance, being vnited vnto him that knoweth all thinges.

I shoulde little esteeme all thinges

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tran-

transitorie, & shoulde scarce vouch-
safe to cast mine eie, or to thinke vpō
this vale of teares any more, where
our life is subiect to affliction, subiect
to corruption, where our life is re-
plenished with all manner of bit-
ternes, being the mistres of mis-
creants, and handmaide vnto hell it
selfe: whom humors puffe vp, whom
paines pull downe, whom heates doe
parche, whō the ayre maketh sicke,
whom feasting maketh farr, and fa-
sting maketh leane, whom delightes
make dissolute, whom sorrowes doe
consume, whom pensiuenes doth
oppreffe, whom securitie maketh
dull, whom riches lift vp, and make
stately, whom pouertie doth abase &
make lowly, whom youthe maketh
to be magnified, old age to be croo-
ked, whom sicknes weakeneth, and
sadnes afflicteth. VVhere the diuell
lieth in waite to deceiue vs, the
worlde

worlde flattereth vs; where the
fleshe is delighted, the soule is blind-
ed, and man on euery side is trou-
bled and disquieted. And close as it
weare at the heeles of all these euills
doth furious deathe come after, clo-
sing vp the end of the delightes of
this miserable life in that fashion, as
that being ended, they are as if they
had neuer been begunne.

*Howe God visiteth and comforteth
that soule, which with sighes and
teares lamenteth his absence.*

CHAPT. IX.

BVt what praises or thanks-giuing
are we able (o God) to rendre
vnto thee, who ceapest not to com-
fort vs with the wonderfull visitatiō
of thy grace, euen amidst the mani-
fold miseries of this our mortalitie?

For beholde, whiles I feare what my
end will be, whiles I enter into con-
sideration of my finnes and iniqui-
ties, whiles I am affraied of thy iudg-
ments whiles I thinke of the hower
of my deathe, whiles I shiuer and
shake throughe the horroure of hell,
being ignorant howe strictly and se-
uerely my actions wilbe examined
by thee, as alsoe not knowing what
the end of them wilbe; whiles with
my selfe (I say) I consider secretly in
my harte these and many other such
like things, thou o Lord my God ac-
cording to thy wonted goodnes,
dost come, and comfort me poore
wretche, being wholly ouerwhelmed
with heauines, lifting vp my sad and
sorrowfull soule (amidst my mani-
folde wailinges and weepinges and
profounde sighes and lamentations)
aboue the highe toppes of the hilles
euen vnto the bedds of sweete and
fra-

at my fragrant spices, placing me in a place
con- of pasture, neere vnto the little
iqui- brookes of sweete and pleasant wa-
judg- ers, preparing ther in my presence
ower sumptuous banquet abounding
r and with all varieties, which may refresh
hell, my wearied spirit, and make glad
d se- my sorrowfull harte. At length
ined being made stronge againe by these
what ainties and delicacies, I growe to
with forget my manifolde miseries, for
tly in that I repose in thee the true peace,
such being eleuated aboue all earthlie
d ac- uighnes.

Of the sweetenes of diuine loue.

CHAPT. X.

Doe loue thee o my God, I doe
loue thee, and doe desire to loue
thee more & more. Graunt me grace
o Lord

o Lord my God, who in beauty dost
surpasse the children of men, that
may desire and loue thee according
to the greatnes of mine affection, say
according to the greatnes of mine
obligatiō. Thou art infinite o Lord
and therfore art infinitelie to be lov
ned, especiallie of vs, whom thou
hast soe wonderfullie respected, and
saued, for whom thou hast donne
soe greate thinges, and such as are
worthie to be admired.

O loue, which dost alwaies burne
and art neuer extinguished, o sweet
Christ, o good Iesv, my charitie, and
my God, enflame me wholly with
thy fire, with the loue of thee, with
thy sweetnes, with the delight, and
desire of thee, with thy charitie, with
thy mirthe, and gladnes, with thy
mercy and gentlenes, with thy plea
sure and affection, which is holy &
good, chaste and cleane: to the end
tha

uty do that being wholly replenished with
that the sweetnes of thy loue, being
accordingly made horre with the flame of
tion, & thy charitie, I may loue thee my
of mine ord of surpassing greate sweetnes
o Lord and beauty, with all my harte, with
be loe my soule, with all my strength, &
om thou with all mine intention, with much
ed, and cordiall contrition, and with many
t done cares of deuotion, vwith much re-
e as an erence and trembling; hauing thee
n my harte, and in my mouthe, and
burne before mine eies alwaies, and euery
sweet where: soe that noe place may be
itie, and pounde in me for the false loue of any
ly with creature.

at, and of the preparation of our Redemption.
ie, with

CHAPT. XI.

thy plea
holy & Beseech thee most faire Iesus, by
he end that most sacred shedding of thy
tha precious

precious bloude, with which we are redeemed; giue me contrition of hart, and a fountaine of teares, especially whiles I offer vnto thee praies and petitions: whiles I sing Psalmes of praise and thanks-giuing as often as I call to minde, or speak of the mysterie of our redemption being an euident token of thy infinite mercy and compassion. As often as I stande at thy holie altar, (albeit vnworthy of soe greate an honour) desiring to offer vnto thee that wonderfull and celestiall sacrifice and oblation, worthy of all reuerence and deuotion; which thou o Lord my God the immaculate Priest hast instituted and appointed to be offered in remembrance of thy charitie; that is of the deathe and passion, which thou hast suffered for our deliuerie and for the dayly reparation of our fragilitie. Confirme my minde with

the sweetnes of thy presence, during the time of soe greate mysteries, let it feele thy assistance, and be filled with gladnes.

O fire, which dost alwaies shine, o loue, which dost alwaies buine, o sweete CHRIST, o good IESV, the eternall, and neuer-failing light, the breade of life, who dost seede vs, with thy selfe, without hurte to thy selfe, who art daylie eaten, and yet art alwaies whole without being broken.

I beseeche thee (o Lord) to shine vppon me, and to enflame me: Enlighten and sanctifie me thy vessell, cleanse me from malice, fill me, and preserue me full of thy grace, that to the good of my soule, I may eate the foode of thy fleshe, to the end, that by eating thee I may liue of thee, I may liue by thee, I may come to thee, and repose in thee.

C

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Of the ioy, vvhich the soule receiueth by
receiuing Christ.

CHART. XII.

O Lord the sweetnes of loue, and
the loue of sweetnes; Be thou
my foode; and let all my bowelles be
filled with the delicious drinke of
thy loue; to the end, that all my
wordes and cogitations may be
good, and tending to edification.
Make me o Lord and my loue, to
encrease in thee, that thou mayest be
eaten by me worthily, who art more
sweete then honie, more white then
snowe, the foode of suche as growe
greate in vertue.

Thou art my life, by which I liue,
my hope, to which I adhere, my glo-
rie, which I desire to obtaine. Pos-
sesse thou my hart, gouerne mine
inten-

intention, direct mine vnderstanding, lift vp my loue, eleuate my minde, and drawe the mouthe of my soule thirsting after thee, to the waters of life euerlasting.

Let all tumultuous thoughtes and carnall cogitations (I beseeche thee) holde their peace. Let all phantasies of the earth and waters, of the ayre and heauens keepe silence. Let all dreames, and imaginarie reuelations, all tongues and tokens, keepe silence; briefly, let all things holde their peace that are donne in this vale of miserie, being all of them short, and soone passing away. Let my soule in like sorte be silent, & not speake a worde let it leaue it selfe, by not thinking of it selfe, but of thee o my God; for that thou art my true and onely hope, and my whole confidence. Because a parte of each one of vs, as the blood, & flesh,

is founde in thee o Lord our God, in thee (I say) o most sweete, most grations, and most milde I x s v. VVhere therefore parte of me doth raigne, there I believe likewise to haue dominion, & where my blood doth dominere, there I trust to haue principallitie and power. VVhere my fleshe is glorified, there I knowe my selfe to be renowned.

Although I am a sinner, yet I doe not despaire to be partaker of this grace and fauour: although my sinnes doe hinder it, yet my substance doth require it, Although my faultes and defectes doe exclude me, yet my humaine nature which is common to me with CHRIST, doth not repell me.

That

That the *V*Vorde incarnate, is the cause
of our hope.

CHAPT. XIII.

DOubtles God is not soe cruell,
as not to loue his owne fleshe,
members, and bowells. I should
certainely despaire by reason of the
manifolde sinnes, and vices, faultes
and negligences, which I haue com-
mitted, and doe dailie, and conti-
nuallie commit in thought worde
and deede, and by all manner of
meanes by which humaine frailtie is
able to offend, weare it not that thy
diuine *V*Vorde (o my God) had
beene made fleshe, and dwelt in vs.
But nowe I dare not despaire, be-
cause he being obedient vnto thee
vntill deathe, euen the deathe of
the Crosse, hath taken our hande-

writinge or obligation (wherein
we stood bounde as slaues to the
Diuell by sinne) and fastning it to the
Crosse, hath crucified both sinne
and death. In him I securely
breathe, who sitteth at thy right
hande, and maketh intercession for
vs.

Trusting therefore in his bountie,
I desire to come to thee, in whome
we are already risen againe from the
deade, and are reuined; with
whome we haue already ascended
into heauen, and sit with him in glo-
rie in that happie region. To thee
therefore o heauenly Father be all
praise, glorie, honor, and thanks-
giuinge.

Howe

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*Howe the more we are addicted to di-
uine contemplation, the greater de-
light we take therein.*

CHAPT. XIV.

HOwe sweete is the remembrance
of thee vnto vs, (o most lo-
uing Lord) who hast soe dearelie
loued and saued vs, who hast soe
wonderfullie reuiued and exalted
vs. The more I meditate of thee, (o
most mercifull Lord) the more
sweete and amiable thou art vnto
me. And for that thy goodnes doth
exceedinglie delight me; I purpose
aslong as I liue in the place of this
pilgrimage to desire & contemplate
without ceasing thy wonderful loue
and vnspeakeable beautie with a
pure intention, and with a most
sweete

sweete and louinge affection. Because I am wounded with the darte of thy charitie, I am wonderfullie enflamed with the desire of thee, coueting to come to thee, and to see thee.

VVherfore I will stande vppon my garde, and will singe in spirit with watchfull eies, yea I wil singe with my minde, and with all my forces: I will praise thee my creator and redeemer, I will peece the heauens by deuotion and seruoure, and will remaine with thee by a feruent desire: that being detained in this present miserie with my bodie only, I may in thought and affection be continuallie with thee, to the end my hart may be there, where thou art my desired, incomparable, and most beloued treasure.

But alas (o Lord) my hart is not sufficient to contemplate the glorie
of

of thy greate goodnes and pittie, for
that thou art a God of infinite mee-
kenes and mercie: verily thy praise,
thy beautie, thy vertue, thy glorie,
thy magnificence, thy maiestie, and
thy charitie doth farre surpasse the
capacitie of any mortall memorie.
For euen as the brightnes of thy
glorie is inestimable, soe likewise
the largenes of thy charitie is vn-
speakeable, whereby thou dost
adopt those to be thy children, and
vnite them vnto thee by loue and
affection, whome thou hast created
of nothinge.

*Howe for Christs sake we ought to
wrisbe for tribulations in this
life.*

CHAPT. XV.

O My soule, if it weare necessarie daylie to suffer torments, yea to endure hell it selfe for a long time together, that we might see Christ in his glorie, & be ioyned in fellowship with the Saints in his heavenly cittie, weare it not meete (thinkest thou) to sustaine all manner of miserie, that we might be made pertaker of soe greate a good, and of soe greate felicitie?

Let the diuells therefore endeuoure (as muche as they will) to entrap me, and by tentations to deceiue me, let longe fastinge weaken
my

my bodie, and course cloathing
 subdue my fleshe, let trauaile trouble
 me, and watching drie me vp to
 nothings, let others exclaime against
 me, let this or that man disquiet and
 molest me, let colde make me croo-
 ked, let my conscience murmur a-
 gainst me, let heate scorche me, let
 my bodie be griued, my breast en-
 flamed, my stomacke puffed vp with
 winde, my countenance wanne and
 withered: let me be wholie afflicted
 with sicknes, let my life consume
 away in sadnes, and my yeares in
 sighes and sorrowfullnes, let rotten-
 nes enter into my bones, and flowe
 as water out of my fleshe, to the
 end I may finde rest in the day of
 aduersitie, and ascende to those ce-
 lestiall souldiers that haue obtained
 the victorie.

O howe greate wilbe the glorie
 and ioy of the iust and Saincts in

heaven thence the face of each
one of them shall shine as bright as
the sunne? at such time as our Lord
shall beginne to number his chosen
people in the kingdome of his Fa-
ther, each one distinctlie in his or-
der, and shall render to euerie one
the rewardes which he promised,
according as by theyr actions in this
life they have deserued: for earthly
thinges giuing them celestiallyl, for
transitorie eternall, for small and lit-
tle, most ample and immeasurable.

There shalbe without all doubt
store of happinesse and felicitie,
when our Lord shall leade his
Saints to the sight of his Fathers
glorie, making them to sit on seates
celestiallyl, to the end that God may
be all in all.

By what

By *vvbas* meanes the kingdome of
heaven may be purchased and gotten.

CHAPT. XVI.

O Happie ioy, and ioyfull hap-
pines, to see the Saints, to be
with the Saints, and to be a Saint,
to see and enioy God worlde with-
out end, and longer to, if longer
coule be imagined. Let vs careful-
lie consider these thinges, and fer-
uently desire them, to the end, we
may speedilie be ioyned to the com-
panie of the Saints in heauen.

If thou demaunde howe this may
be donne, by what merits or suc-
coure, hearken, and thou shalt
heare. This thinge lieth in the
power of the doer, because the king-
dome of heauen suffereth violence.
The kingdome of heauen (o man)

asketh noe other price but thy selfe,
it is asmuche worthe as thou art.
Giue thy selfe therfore, and thou
shalt haue it. VVhie art thou trou-
bled and discontent at the price?
Christ gaue himselfe, that he might
purchase thee as a kingdome vnto
God the Father. Giue thou thy selfe
after the same manner, to the end
thou mightst be his kingdome, and
let not sinne raigne in this thy bo-
die, which is subiect to corruption;
but rather let the spirit gouerne,
for the attaining of life euerla-
stinge.

VVbat

*What heauen is, and what happines
is contained therein.*

CHAPT. XVII.

LET vs returne (o my soule) to the
heauenlie cittie, in which we are
written & enroled as cittizē of the
same. Let vs (as cittizē of the sainctes
and Gods house-holde seruants, yea
as Gods heires & coheires of Christ)
consider the felicitie of this our fa-
mous cittie, to the vttermost of our
possibilitie: Let vs crie out with the
Prophet. O howe glorious things
are saied of thee o Cittie of God,
in thee is the dwellinge of all
those, that are trulie glad. Because
thou art built as a place to meete
and make merrie, for suche as
God

God of his infinitie mercie doth
vouchsafe to take vnto him selfe out
of this vale of milerie.

In thee there is noe old age, nor
miserie ensuing of the same, in thee
there is noe one lame or mamed,
crumpe shouldered, or deformed:
seing all concurre into a perfect
man, into the measure of the age of
the fulnes of Christ.

VVhat can be imagined more
happie then this life, where there is
noe feare of pouertie, nor feeblenes
of infirmite? where noe man is
wronged, noe man is displeased, noe
man doth enue at an others good,
VVhere there is noe greedines of
gaine, noe appetite of eating or
drinking; where there is noe inor-
dinate desire of honoure or ambi-
tion, noe dreafe of diuell, or of di-
uellishe temptation, noe horroure
of hell

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of hell or of hellishe damnation. VWhere there is noe deathe either of bodie or soule, but a delightfull life, endles and immortall.

Noe euill affections or dissentions shalbe founde there, but all thinges shall accorde and agree togeather, because all the Saints of that heauenly region, shalbe of one minde and affection. VWhere there is nothing but peace and gladnes, repose and quietnes. VWhere there is perpetuall brightnes, not that which nowe is, but by soe muche more bright, by howe muche more blessed; because that cittie (euen as it is written) shall neede neither sunne nor moone, but God almightie shall enlighten the same, and the lampe thereof is the lambe. VWhere the Saints shall shine as the starrs for all eternitie, and those that teache many shall

God of his infinite mercie doth
vouchsafe to take vnto him selfe out
of this vale of miterie.

In thee there is noe old age, nor
miserie ensuing of the same, in thee
there is noe one lame or mamed,
crumpe shouldered, or deformed:
seing all concurre into a perfect
man, into the measure of the age of
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of hell or of hellishe damnation. VWhere there is noe deathe either of bodie or soule, but a delightfull life, endles and immortall.

Noe euill affections or dissentions shalbe founde there, but all thinges shall accorde and agree rogeather, because all the Saincts of that heauenly region, shalbe of one minde and affection. VWhere there is nothing but peace and gladnes, repose and quietnes. VWhere there is perpetuall brightnes, not that which nowe is, but by soe muche more bright, by howe muche more blessed; because that cittie (euen as it is written) shall neede neither sunne nor moone, but God almightie shall enlighten the same, and the lampe thereof is the lambe. VWhere the Saincts shall shine as the starrs for all eternitie, and those that teache many shall

shall in brightnes resemble the clearenes of the skie.

VVherfore in that place there shalbe noe night, noe darknes, noe concourse of cloudes, noe austeritie of colde or heate, but that temperature of all things, which neither eie hath seene, nor eare hath hearde, neither hath it entred into the harte of any man, sauing of those, who are founde worthy to enioy the same, whose names are written in the booke of life;

But a greater content then this will be to be ioyned in felowshipp with the quires of Angells, and Archangells, and of all the heauenlie vertues; to beholde the Patriarches and Prophets, to see the Apostles, and all the other Saints, & amonge the rest our parents, kinsfolke, and acquaintance.

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These things without doubt are very glorious; but yet it is more glorious to beholde the face of God ther present, and the brightnes proceeding from the same, which is infinitely greate. Finally to see God in himselfe, to see him and enioy him in our selues wilbe a prerogative of glory surpassing all the rest in excellencie, because we shall see him euerlastingly.

Howe man can make noe other requittall vnto God for the benefits receiued from him, but onely by louinge him.

CHAPT. XVIII.

THe soule of man (being famous and renowned by being created according to the image and likenes of God) hath in it selfe
meanes

meanes from God, by which it is alwaies admonished either to remaine with him, or to returne vnto him, if at any time by sinnefull affectiōs or defects it be seperated from him. Neither hath it meanes onely, by which it may be able to desire and hope for mercie and pardon (when it hath offended) but likewise by which it may presume to aspire to the mariage of the diuine VVorde, yea to enter into a league of friendship with God almighty, and with the kinge of Angells to drawe the sweete yoke of charitie.

Loue causeth all this, if by the will the soule make it selfe like vnto God, to whome by nature it is alreadie likened, that is by louing him like as it beloued. For it is loue alone of all the motions, senses, and affectiōs of the soule in which a creature may be answerable and make

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requitall to his creator, althoughe
in a farre inferior degree and mea-
sure.

VWhere loue doth arriue, it car-
rieth away with it all the other affe-
ctions, and as a conqueroure maketh
them captiue. Loue is sufficient of it
selfe, it is pleasing of it selfe, and for
it selfe. It is the merit, the rewarde,
the cause, the fruite and the helpe of
it selfe, for by loue we are vnited to
God. Loue causeth two spirits to be-
come one, making the same will,
and the same nill in both of them.
Loue teacheth vs first of all howe to
behaue our selues, secondly to
esteem of all thinges present, as if
they weare not, thirdlie to contem-
plate celestiall and internall thinges,
with a pure and cleane harte. By
loue first of all honest thinges are
laudably donne in the worlde, after-
wardes

wardes the honest thinges of the worlde growe to be contemned, and lastly the very secrets of God are by it seene and considered.

Howe God requireth something in vs like vnto himselfe.

CHAPT. XIX.

GOd the Father is charity, soe is God the Sonne, the holy Ghost is the loue that proceedeth from both of them. This charity and loue requireth something in vs like vnto it, to wit charity, by which we may be ioyned and vnited vnto God, as it weare by affinitie of blood. Loue maketh noe difference of personnes, neither doth it knowe howe to behaue it selfe with reuerence.

He that loueth, goeth boldlie
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vnto God of himselfe alone, and talketh familiarly with him, fearing and doubting nothing. He that loueth not liueth but in vaine. But he that loueth hath his eies alwaies fixed on God, whom he loueth whom he desireth, on whom he thinketh, in whom he is delighted, by whom he is fedd; and refreshed. Suche a man, that is endew'd with suche deuotion, doth soe singe and reade, and in all his actions doth carry himselfe with that care and circumspection, as if God weare present before his eies, as indeede he is. He prayeth with that seruoure and deuotion, as if he weare assumed vp into heauen, and presented before the Maiestie of God that sitteth on his throne, where thousandes, of thousandes doe serue him, and ten hundred thousande doe attende vpon him.

Loue

Loue causeth the soule which it visiteth, through the loue to awaken when it sleepech. It admonisheth & mollifieth it, wounding it as it weare to the very harte. Loue enligheneth those thinges that are darke, it openeth those that are shut, the thinges that are colde it maketh hotte, it mitigateth the minde, that is forward, angry, and impatient, it cha- seth away vice and iniquitie, it re- presseth all desire of carnalitie, it amendeth our manners and bad cu- stomes, and reformeth the spirit, making it to change his old fashions. Finallie it bridleth the motion of our youthe, and our light a- ctions.

All this doth loue, when it is present: but as soone as it departeth the soule beginneth forthwith in that manner to become fainte and feeble, even as if you should with draw

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drawe the fire from a boyling cauldron or kettle.

Of the greates confidences which the
soule hath, that loueth
God.

CHAPT. XX.

Loue without doubte is a greater
thing then can be well expref-
fed, by which the soule goeth bold-
lie vnto God of it selfe alone, and
adhereth constantlie vnto him: it
questioneth & consulreth with him
vpon euery occasion. The soule that
loueth God, can thinke or speake
of nothing els beside, because it
doth contemne, and in a manner ab-
horre all other thinges whatsoeuer.
The lone of God doth change it
into himselfe in that wonderfull
fashion, as that whatsoeuer it think-
eth or speaketh of, doth as it were

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tast and smell of affection.

He therfore that desireth to attain to the knowledge of God, let him loue. In vaine he attempteth to reade or meditate, to preache or pray, that loueth not. The loue of God begetteth the loue of the soule, and maketh it to attend to it selfe. God loueth vs to noe other end, but that we shoulde loue him againe. VVhen he loueth, he desireth nothing els, but to be beloved, knowing, that those that loue him, are by loue made blessed.

The soule that loueth, addicteth it selfe wholly to the loue of God, (all proper affections being layed aside) to the end, that by louing him againe, it may make some requitall for the loue receiued from him. And yet, when it hath powred forth it selfe wholly in affection, what is it,

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from whence it had his begin-
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True it is that noe true comparison
can be made betweene the louet and
the beloued, betweene the soule and
God, betweene the Creator and the
thing created; and yet if it loue God
to the vttermost of its power, ther
remaineth nothing, that it can doe
more. Let not that soule which lo-
ueth, be affraied, let that soule feare
that loueth not God. The soule that
loueth, is led with promises; drawen
with desires, it keepeth secret its
owne merits, it shutteth the eies to
all worldlie honoure, and openeth
them to the diuine pleasure, re-
lying wholie in Christs protection,
and doing all thinges with a confi-
dence in him.

Through loue the soule leaueth &
D 2 estran-

estrangeth it selfe from the corporall senses, to the end, that feeling God, it may not feele it selfe. This hapneth, when the soule (being allured throughe Gods vnspeakeable sweetenes) doth as it weare steale it selfe from it selfe, or rather is caried, and slideth away from it selfe, to the end it may enioy God with much gladnes. Neither is ther any thinge soe sweete, weare it not soe shorte.

Loue maketh vs familiar with God, familiaritie causeth boldnes, boldnes taste, and taste hunger. The soule, which is touched with the loue of God, is able to thinke, or desire noe other thing, but crieth out incessantlie with sighes, saying: Euen as the harte or stagge desireth the fountaines of water; (when he is pursued) euen soe my soule longeth after thee O God.

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*What God hath donne for
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CHAPT. XXI.

Almightie God throughe his greate loue to wardes man, came vnto man, yea he came into man, & became a man. Throughe loue almightie God being inuisible in himselfe, became visible like vnto his seruants. Throughe loue he was wounded for our sinnes.

In the woundes of my Sauour, is a safe and secure place of repose for those that are sicke, and for sinners. In them I dwell securely, for that the bowells of his mercy are apparant by the woundes of his body. Out of the bowells of my Lord, I take vnto my selfe, whatsoeuer on my parte is wanting vnto me, be-

cause they flowe with mercy, neither are ther holes wating, by which they gush forth vnto me. Through the holes of his body, the secrets of his harte are seene by me. The sacred mysterie of his compassion & pittie doth appeare plainly vnto me; The bowels of our Lords mercy are apparantlie seene, in which he hath visited vs comming downe from heaven.

The woundes of Christ IESV are full of mercy, full of pittie, full of sweetnes and charitie. It is they that peirced his handes, and his feete, & his side with a lance. Through these holes and clefts may I taste, howe sweete my Lord God is, for that indeede he is sweete and milde, and of much mercy, towards all those that in the truth call vpon him towards all those that seeke him but especiallie towards those tha

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ei- loue him . Briefly in the woundes of
ch our Lord and Sauour Christ IESVS,
gh an infinite ranfome , a multitude of
of sweetnes, fulnes of grace, and perfe-
sa- ction of all vertues is bestowed vpon
& vs.

Of the remembrance of the woundes of
our Lord and Sauour IESVS
CHRIST.

CHAPT. XXII.

VV Hen any vncleane cogitatio
doth assaulte me, I am wonte
to haue recourse to the woundes of
Christ, as to a present remedy. If at
any time my rebellious flesh doth
chance to throwe me downe,
throughe the remembrance of the
woundes of my Lord , I arise
again. VVhen the diuell seeketh to

entrap me, I forthwith fly to the open bowells of my Lords mercy, and heere I haue presentlie departeth from me. If the parte heate of vnlawfull luste, doth at any our Lo time cause any inordinate motion in like wi my flesh; throughe the remembrance much of the woundes of our Lord the saue sonne of God, it is immediatlie miti my se gated.

In all aduersities I doe not finde more soueraigne remedie, then are the woundes, which Christ suffered for me. In them I sleepe securely, & repose assuredlie. Christ hath died for vs; & therefore in deathe nothing can be founde soe bitter and vnpleasing, which is not sweetned and cured by Christs, deathe and passion.

My whole hope is in the deathe of my Lord. His deathe is my meritt, succoure, and saluation, it is my life and resurrection; our Lords mercy & compassion is the merit, which I relye vpon

upon. I am not void of merit, all together
as I haue the Lord of mercies on my
the parte ; and sithence the mercies of
any our Lord are many, I my selfe am
in likewise rich in merits. By howe
much the more powerfull he is to
saue me, by soe much the greater is
my securitie.

Howe the remembrance of Christs,
woundes, is an approved remedie
against all afflictions.

CHAPT. XXIII.

I Haue exceedingly sinned, and I
knowe mine offenses to be many
which I haue committed, and yet I
doe not despaine ; because where
sinnes haue abounded, ther grace
hath superabounded He that despaireth
of obtaining pardon for his
sinnes, denieth God to be mercifull.

Ho

He doth almightie God a greate in the far
 iurie, that mistrusteth of his mercy please
 As much as lieth in him, he deniet I can
 God to haue charity, truth & power titude
 in which three notwithstanding do my Lo
 depende my whole confidence, that cause
 is, in the charitie of his adoption, in him. T
 the truthe of his promise, and in the me, t
 power of his redemption. Christ,

Nowe therfore let my foolish his land
 imagination murmure as much as for me,
 will, saying: VWho art thou that oe res
 speakest after this fashion? how eth, let
 wonderfull greate I pray thee) is the th for
 glory of heauen, by what merit Veril
 then dost thou hope to obtaine thefforde
 same? To whom I will answer me
 confidently, saying: I knowe dishone
 whom I haue committed my selfe my
 for that throughe his surpassing or the h
 greate charitie, he hath adopted me readet
 to be his sonne: because he is true dy to
 his promise, and able to performe line, a
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in the same, and may doe what soeuer it
pleaseth him.

I cannot be terrified with the mul-
titude of my sinnes, if the deathe of
my Lord come into my minde, be-
cause my sinnes cannot ouercome
him. The nayles and lance doe tell
me, that I am truly reconciled to
Christ, if I loue him. Longinus with
his lance hath opened Christs side
for me, into which I haue entred, &
doe rest ther securely. He that fea-
reth, let him loue, because loue cha-
seth forth feare.

Verily the whole worlde doth not
afforde suche a powerfull and pre-
sent medicine against the heate of
dishonest pleasure, as is the deathe
of my redeemer. He stretcheth
forth his armes on the Crosse, and
readeth out his handes, as one
ready to embrace sinners. I purpose
to liue, and desire to die, betweene
the

the armes of Christ that hath saued
me. Ther I will sing securely : I will
extoll thee o Lord, for that thou
hast receiued me, and hast not per-
mitted mine enemies to triumph
ouer me. Our Saviour at his death
bowed downe his head, that he
might giue the kisse of peace to his
beloued. Soe often doe we kiss
God, as we are egged forward
throughe his loue to doe good.

*A deuoute Meditation of the soules
stirring vs vp to the loue of
CHRIST.*

CHAP. XXIV.

O My soule, who art famous
being framed according to
likenes of God, being bought with
Christ, owne bloods, espoused with
him by faith, endowed with

holy Ghost, adorned with vertues,
esteemed equall with the Angells;
loue him, of whō thou art soe much
loved. Attende to him, that attendeth
to thee, and seeke him that seeketh
thee. Loue this thy louer, of whom
thou art beloued, with whose loue
thou art preuented, who is the sou-
taine from whence thy loue procee-
ded. He is thy merit and rewarde, he
is the fruite, the vse, and end of thy
loue. Be carefull to please him, that is
carefull to pleasure thee, thinke on
him, that thinketh of thee, be pure
with him, that surpasseth in puritie,
be holy with him, that excelleth all
others in sanctitie.

According as thou shalt carry thy
selfe towards God in thy conuersa-
tion, in the same māner will he carrie
himselfe towards thee againe. He
therefore being courteous, milde, &
full of mercy & cōpassion, doth exact

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of thee, that thou likewise be courteous, milde, sweete, humble, and mercifull towards all men.

Loue him (o my soule) who hath deliuered thee from the lake of misery, and from the myre of sinne and iniquitie. Choose him for thy friende especiallie, who alone will faithfullie adhere vnto thee, when all other things and friendes shalbe taken from thee.

On the day of thy buriall, when thou shalt be abandoned by all thy friendes, he will not leaue thee; but will defende thee from those roring and infernall friendes ready to deuoure thee: yea he will conduct thee throughe that vnknowne region, & bring thee into the streetes of heauenly Syon, and will place thee ther with his Angells before the face of his Maiestie, where thou shalt heare that Angelicall songe: Holy, holy, holy,

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holy, &c. The Canticke of ioy, the voice of mirth and safety, thanksgiuing, praise, and perpetuall Alleluia, is songe ther euerlastinglye. Ther, ther is a heape of happines, supereminent glory, superabundant gladnes, and all manner of goodnes.

O my soule sighe vehementlie, & desire earnestlie, that thou maiest attaine to that celestially citty; of which soe glorious thinges are saied, and in which is the dwelling place of all those that are truly glad. By loue thou maiest mounte vp thither: because nothing is harde, nothing is impossible to an vnfained louer. The soule that loueth, ascenderth very often, and runneth vp and downe familiarly in the streetes of the heauenly Hierusalem, visiting the Patriarches and Prophets, saluting the Apostles, admiring the armies of Martyres and Confessores,

and considering the quires of Virgins. Heaven and earthe, and all things in them contained, doe continually exhorre me to loue my Lord God.

*Howe nothing can satisfie the soule, be-
sides God the supreme good.*

CHAPT. XXV.

IT is impossible that the harte of man should remaine constant and stable, if it be not settled in the desire of things eternall, but being more mutable then mutabilitie it selfe, it passeth from one thing to an other, seeking repose where it is not: for in these fraile and transitorie things (in which the affections thereof are held captiue) it cannot content it selfe and liue at quiet, because it is of soe greate dignitie, as that nothing but

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but the chiefe good is able to suffice
it: it is likewise of that freedome, as
that it cannot be constrained to
commit any sinne.

VVherfore the proper will of
euery man, is the cause of his dam-
nation, or saluation: neither can any
thing be offered more gratefull
then a good will vnto almightie
God. A good will doth drawe
downe God vnto vs, and direct vs
vp vnto him. By a good will we loue
God, and choose God, we runne to
God, and come to God, and enioy
God. O howe good a thing is a
good will, by which we are re-
newed, & made like vnto the image
and likenes of God.

Soe pleasing is a good will vnto
him, that he will not dwell in that
barre, in which a good will is
wanting: A good will doth cause
the blessed Trinitie (being of

unspeakeable Maiestie) to come vnto it. For God the sonne doth enlighten the same, with the knowledge of the verity. The holy Ghost doth enflame it, with the desire of verue. God the Father doth preserue in it, what he hath created, least it should be lost, and miscarrie.

*What the knowledge of
veritie is.*

CHAPT. XXVI.

BVt what is the knowledge of verity? First of all, it is to knowe thy selfe, and that thou study to be suche an'one as thou oughtest to be, correcting and amending in thy selfe, whatsoeuer thou shalt perceiue to be blame worthy. Secōdly to knowe & loue God, that hath created thee,

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for in this consisteth mans whole felicitie.

Beholde therfore the vnspeakeable greatnes of Gods charitie towards vs. He hath created vs of nothing, & giuen vs whatsoeuer we haue. But because we haue loued the giuer more then the giuer, the creature more then the Creator, we haue fallen into the snare of the diuell by sinne, and soe haue been made slaues vnto him. Neuerthelesse God being moued with mercy - hath sent his sonne to redeeme his seruants, he hath likewise sent the holy Ghost to adopt those that weare slaues and bond-men, to be his children. He hath giuen vs his sonne as the price of our redemption, he hath giuen vs the holy Ghost as a priuiledge of his loue and affection; finally he reserueth himselfe as the inheritance of our adoption.

Thus God (as one most louing & full of compassion) through the affection and loue which he did beare to man, imparted vnto him not onely his riches, but himselfe likewise, to the end he might recouer man, not for any benefit he hoped to reape therby, but for mans good, and commoditie: in soe much that God himselfe was borne of men, that men might be borne of him againe.

VVhat man is ther, (albeit his harte weare as harde as a stone) who the loue of God thus preuenting him doth not mollifie and soften? especiallie suche vchemēt loue, that for mans sake he hath vouchsafed to become a man? VVho can possiblie thinke mā worthy of hatred, whose nature and similitude he seeth in the humanitie of God? Verily he hateth God, that hateth man, and soe whatsoever

shewer he doth, he doth but in vaine.
For God became man for the loue
of man, that he that is our Creator,
might be likewise our redeemer, to
the end, man might be redeemed by
one of his owne nature.

God likewise hath appeared in
the likenes of man, that he might the
more familiarlie be beloued of man,
and that both the senses of man
might be made blessed and delighted
in him; that is, the eie of the soule in
his diuinitie, and the eie of the body
in his humanitie: that soe our hu-
maine nature by him created, might
within or without finde foode in
the same, and be refreshed.

*What the sending of the holy Ghost
doth effect in vs.*

CHAP. XXVII.

O Vr Sauour therefore hath been borne vnto vs, he hath likewise been crucified, and hath died for vs, that by his deathe he might destroy ours. And for that his sacred flesh (as a cluster of grapes) was caried to the presse of the Crosse, and by the pressing of his passion the sweete wine of his diuinity began to runne: the holy Ghost was sent to make ready the vessels of mens hartes, that the newe wine might be put into newe vessels. First that mens hartes might be made cleane, that the wine might not be spilt and corrupted that was put into them, and lastlie that they might be hoopt & boude
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fast, that the wine that was putt into them might not be lost: That they might be cleansed from the ioy of iniquitie, and fortified against the ioy of vanity. For that which is good could not come, vnlesse that, which is euill weare first gone. The ioy of iniquitie doth corrupt, and the ioy of vanitie, doth spill and powre out. The ioy of iniquitie doth marre the vessell, & the ioy of vanitie doth fill it full of holes. The ioy of iniquitie is when sinne is loued, & the ioy of vanitie is when thinges transitorie are affected.

Purge thy selfe therefore from all wickednes, that thou maiest be made a vessell apt to containe goodnes. Powre forth the all bitternes, that thou maiest be filled with sweetnes. The holy Ghost is ioy and loue. Expell from thee the Spirit of the diuell, & the spirit of this worlde, that thou

maiest receive the spirit of God. The spirit of the diuell doth cause the ioy of iniquitie, and the spirit of the worlde doth cause the ioy of vanity. And both these ioyes are amisse, for that the one of thē is wicked, & the other an occasion of wickednes.

These euill spirits therfore being expelled, the spirit of God will come, and enter into the tabernacle of our harte, causing a good ioy, and a good loue therein, by which is expelled the loue of the worlde, and the loue of sinne. The loue of the worlde allureth and deceiueth: the loue of sinne defileth & leadeth vnto deathe: But contrarily the loue of God enlighteneth the minde, cleanseth the conscience, reioyceth the soule, and sheweth God apparantly vnto vs.

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*After what manner, he that loveth
God, carieth himselfe.*

CHAPT. XXVIII.

HE, in whom the loue of God
maketh abode, is alwaies thin-
king when he shall come to God,
when he shall leaue the worlde, whe
he shalbe free from the corruption
of the flesh, hauing his harte and af-
fection fixed on heavenly thinges,
that by that meanes he may finde
true peace & tranquillitie of minde.
VVhen he sitteth when he walketh,
when he resteth, or when he work-
eth, his harte departeth not from
God. He exhorteth all men to the
loue of God, and commendeth the
same to euery one, declaring vnto
them by his harte, wordes, and a-
ctiōs, howe sweete the loue of God
is, and howe wicked the loue of the
worlde,

Worlde, and howe full of bitternes.
He laugheth at the glory of the
worlde, reproveth those that are
ouer carefull in thinges temporall,
shewing them what a foolishnes it is
to trust in thinges that are not du-
rable. He wondereth at theire blind-
nes that affect these thinges soe
inordinately, and maruaileth what
should be the cause that all men doe
not forsake them, seing they are all
transitorie and soone passe away He
thinketh that sweete to all men,
which is sweete to him; that grate-
full to all men which he loueth; that
vniuersallie knowen, which he kno-
weth. He oftentimes meditateth of
God, and by meditating of him is
sweetely refreshed, gathering by soe
much the more profit by it, by howe
the more often he doth it. For that
which is alwaies sweete to be lo-
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ued and praised, is likewise sweete
to be considered.

Of true quietnes of harte.

CHAPT. XXIX.

THIS without doubt is true
quiernes of harte, when by de-
fire it is wholly fixt on the loue of
God. Neither doth it couet any
thing els, but is delighted throughe
a certaine sweetnes, which it findeth
in that, which it doth possesse, and
by being delighted doth excee-
dingly reioyce. But if it chance to be
neuer soe little distracted from thece
throughe some vaine cogitation, or
worldly occasion, it forthwith hast-
neth with all the speede it can to
returne thither againe, esteeming
the stay which it maketh els where,
to be worse then any banishment
what-

whatsoever. For as ther is noe moment, in which man doth not enioy the benefit of Gods mercy: soe ther ought to be noe moment, in which he hath not God present in his memorie

And therefore he is guiltie of noe small sinne, who talking with God in prayer, is sodainely distracted from his sight, as it weare from the eyes of one that doth neither see, nor heare him. VVhich hapneth, when any one followeth his euill, & importunate cogitations, and preferreth some base & abiect creature, (that occurreth to his imagination) before him that created him: that is to say, by musing and thinking more thereof then of God, who he ought continuallie to remeber as his Creator, to adore as his redeemer, to expect as his Saviour, and to dreade as his iudge full of feare & terroure.

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Howe euery thing that hindereth the
soule from the sight of God, ought
to be auoided and
detested.

CHAPT. XXX.

O Thou that lou'st the worlde,
looke whither thou art going:
This way in which thou walk'st, is
naughtie, and leades to ruine.

Fly therefore o man, fly a little
from all earthly occupations, and
hide thy selfe a while from thy tu-
multuous cogitations. Cast away
nowe all care and sollicitude, lay
aside all dissension and discorde, at-
tende a while vnto God, and repose
in him at least for some short time.
Enter into the closet of thy soule,
exclude from thence all thinges be-
sides God, and suche thinges as
ayde

ayde thee to seeke him; which done
 shut the dore against them, that
 thou maiest the better seeke him.
 Thē with thy whole harte say vnto
 God. Thy face (o Lord) is that which
 I desire thy face is that which I seeke
 for.

Nowe therfore o Lord my God
 teache my harte where, and howe it
 may seeke thee, where and howe it
 may finde thee. If thou o Lord art
 not heere present, wher shall I seeke
 thee absent? But if thou be every
 wher, why doe I not see thee heere?
 Certainly this is the reason, for that
 thou dwellest in that light, vnto
 which noe man can attaine, howe
 then shall I attaine to that light, vnto
 which noe man can attaine? Or who
 shall conduct me, and bring me into
 the same, that I may see thee
 therein?

Moreouer by what signes or sem-
 blance

blance shall I seeke thee? I haue neuer scene thee o Lord my God, I haue neuer knowen thy face. VVhat shall he doe o Lord most highe, what shall he doe, that liueth in exile soe farre distant from thee? VVhat shall thy seruant doe that languisheth throughe thy loue, being cast a farre of (as one forlorne) out of thy sight.

Beholde he exceedingly desireth to see thee, and thy face is very farre distant from him. He desireth to come vnto thee, and the place of thy abode is of that surpassing height, as that noe man is able to mounte vp vnto it. He longeth to finde thee, but knoweth not thy residence: he coueteth to seeke thee, but knoweth not thy countenance.

Howe the sight of God hath been lost
by meane of our sinne: and mi-
sery hath succeeded in place of the
same.

CHAPT. XXXI.

THOU O Lord art my God and my
Lord, & yet I haue neuer beheld
thee; thou hast created & redeemed
me, and bestowed almost infinite be-
nefits vpon me, and yet I haue not
hitherto either seene or knowen
thee. Finally I was made to beholde
thee, & yet I haue not hitherto per-
formed that, for which I was created.

O howe much is mans misfortune
to be lamented, seing he hath lost
that for which he was created! O
cruell and harde happe! Alas what
hath he lost, & what hath he founde?
What hath departed, & what hath
remained? He hath lost felicity, vnto
which he was created, & founde mi-
sery, vnto which he was not ordain-
ed. That hath departed without
which

which nothing is happy, & that hath remained, which of it selfe is nothing but meere misery Man heere-fore did eate the breade of Angells, which nowe he would gladly eate if he coulde get it; but nowe he eateth the breade of anguifhe, being then ignorant of it.

Hovve' longe o Lord vvilt thou forget vs, howe longe wilt thou turne away thy face from vs? when wilt thou vouchsafe to looke vpon vs, and heare vs? VVhen wilt thou illuminate our eies, and shewe vs thy countenance? VVhen wilt thou shewe thy selfe fauourable vnto vs? Looke vpon vs (o Lord) and heare vs, enlighten vs, and shewe thy selfe fauourable vnto vs. Returne vnto vs, that it may goe well with vs, because without thee it fareth amisse with vs. Call vs into thee o Lord I beseech thee

thee, & helpe vs to come vnto thee
My harte is growen bitter through
overmuch desolation, sweeten it
therfore with thy consolatiō. I haue
begunne to seeke thee as one hun-
gry, permit me not to departe away
empty. I approche vnto thee as one
hunger-starued, let me not goe away
vnfedd. Being poore and needy I
present my selfe before thee, who
art wealthie; being in miserie I cast
my selfe at the feete of thy mercy,
humbly crauing, that I may not be
sent away as an abiect without re-
ceiuing something. I am become
crooked o Lord, soe that I am not
able to see any other thinges but
those that are heere benethe in this
vale of miserie; raise me & holde me
vp right, that I may looke vpwarde,
and attende vnto thinges that are
heauēlie. Mine iniquities haue gone
ouer mine heade, they haue over-
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whelmed me, and as a heauie burden
doe oppresse me. Dehuel me, & vn-
loade me, least the infernall pit of
hell shut his mouthe vpon me.
Teache me to seeke thee, & shewe
thy selfe vnto me, when I seeke thee:
or that I cannot seeke thee vnlesse
thou teache me, neither can I finde
thee vnlesse thou vouchsafe to shewe
thy selfe vnto me. Graunt me grace
herefore that I may seeke thee by
desiring thee, and desire thee by
seeking thee. Graunt that I may
inde thee by louinge thee, and loue
thee by finding thee.

Of the goodnes of God.

CHAPT. XXXII.

Confesse o Lord, and giue thee
harty thanks for that it hath plea-
sed thee to create me according to
thine owne image, to the end, that
being mindfull of thee, I might con-
tinuallie thinke of thee, & loue thee.

But

But (alas) my soule is soe defaced
through the corruption of vice, it
is soe darkned through the smoake
of sinne, a that is cannot accomplishe
that for which it was created, vnlesse
thou renewe and reforme the same.

VVherfore I beseeche thee o
Lord, seing thou hast giuen me vn-
derstanding of faith, graunt that I
may likewise vnderstande (as much
as is expedient) that thou art accor-
ding as we belieue and the selfe same
thinge that we belieue; and verilie
we belieue thee to be of that surpas-
sing perfection and feature, that no-
thing can possibly be imagined ei-
ther greater or better.

VVhat art thou then o Lord my
God, (then whome nothing greater
or better can be imagined) but that
soueraigne & supream good, which
being of it selfe alone, hath made all
other thinges of nothings? VVhat

good perfect

good therefore is wanting to the
chiefest good, from whence all good
things doe proceede?

Thou therefore art iust, true, and
blessed, & all other things the more
they are in these like vnto thee, the
greater is their excellencie. But si-
thence thou art soe exceeding iust,
howe is it, that thou art soe fauoura-
ble towards those that offende. Is it
not for that thy mercie is incompre-
hensible? This is a thinge kept secret
in that vnaccessible light, in which
thou dost dwell. There without
doubt in the most profounde and se-
cret depth of thy bounty, is a hidden
fountaine, frō whence floweth that
floude of thy vnspeakeable mercy.
For albeit thou art wholie and perfe-
ctly iust, yet neuerthelesse thou art
likewise merciful towards the wic-
ked, for that thou art alsoe wholy &
perfectly good. For if thou weare
F mercifull

mercifull towarde none that cōmit wickednes, it weare an argumēt that thy goodnes weare the lesse: because he that is good both to the good & bad, is better then him, that is good onely to the good: he likewise is better, who is good to the wicked by pardonning, and punishing them, then he that should punish them onely. Thou therfore art mercifull, because thou art wholly and perfectly good.

Of the pleasant fruition of almighty God.

CHAPT. XXXIII.

O Infinite goodnes, who surpassest all humaine sense, let thy mercy descende downe vpon me, which proceedeth from thee in so greate plenty. Let that flowe into me, which floweth from thee. Pardon me by thy mildnes, least thou punish me by thy iustice. Stirre vpon thy

thy selfe nowe o my soule, applie
thy whole wit, and imagination,
and conceiue as much as thou canst
howe greate a good God is. For
if all good thinges in particular
are delightfull and pleasing, con-
sider with attention howe delight-
full that good thinge is which con-
taineth in it the delight of all good
thinges: neither is it like to that de-
light which is founde in thinges
created, but as farre different as the
creator doth differ from his crea-
ture. If then the life created be soe
pleasing, howe pleasing is the life
that created the same? If that hea-
thy which is made be soe delightfull
me, howe deligh full is that, from
whence all hea- the hath his origi-
into all? If wisdom be amiable by
Par- the speculation or knowledge of
thinges that are known, howe a-
re v- mi- able is that wisdom which hath
thy framed

framed & formed all thinges of nothinge? Finallie if the pleasures proceeding from pleasant thinges be soe many folde & greate, howe vnspokeable greate pleasure is ther in him who hath made all pleasant thinges?

He therefore that shall enioy this soe great a good, what shall he haue, yea what shall he not haue? Verilie he shall haue whatsoeuer he is willing, and what he is vnwilling to haue, shall be farre from him. For there he shall enioy those delightes of soule and bodie, which neither the eie hath seene, nor the eare hath hearde, neither hath it entred into the hearte of man.

That the chiefe good is to be desired.

CHAPT. XXXIV.

VV Hy dost thou then wāder vp and downe o vaine man in thinges transitory things, seeking pleasures & content for thy soule & body,

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body. Loue that one good thing, in whom are all good thinges, and it is sufficient. Desire that singular and sole good, which is all good, and it is enoughe.

Tell me o my flesh, what dost thou loue? V What dost thou desire o my soule? In heauen thou shalt finde whatsoeuer thou dost loue, ther thou shalt finde whatsoeuer thou dost desire. If thou desire beauty or comelines of personne, ther the righteous shall shine like vnto the sunne. If nimblenes, or strength, or freedome of body (suche as nothing can hurte or hinder) they shall be like the Angells of God: because that which is sown a naturall body shall arise a spirituall body, to wit in power not in nature. If a longe & healthfull life, ther shalbe healthfull eternity, and eternall healthe: because the iust shall liue for euer,

F ;

and

and the healthe of the iust is from
our Lord. If fulnes, they sha be sa-
tisfied, when the glorie of God shall
appare. If drunkennes, they shall
be made drunke with the plentie of
Gods house. If musique doth de-
light thee, there the Angells shall
sing prayes to God euerlastingly.
If pure and chaste pleasure doth
please thee, there our Lord shall
make them to drinke of the riuier of
his delight. If thou wishe for wise-
dome, the verie wisdom of God
shall shewe himselte (being the true
wisdom) vnto them. If thou affect
amitie or friendship, they shall loue
God more then themselues, and one
another euen as themselues: and
God shall loue hem more then they
themselues because they shall loue
him, themselues, and one an other
by him, and he shall loue himselte,
and them by himselte. If thou loue

peace

om peace and concorde; they shalbe all
 e sa- of one will, because they shall haue
 hall noe other will, but the soueraigne
 hall will of God. If thou desire rule and
 e of dignities they shall be omnipotent
 de- of their will euen as God is of his:
 hall For euen as God shalbe able to doe
 lie. whatsoeuer he will by himselfe, soe
 orh shall they be able to doe whatsoeuer
 hall they will by him: for like as they
 r of shall desire nothing but what he
 ise- shall be willing to doe; soe he shalbe
 God willing to doe whatsoeuer they will
 rue haue him, and what he will haue to
 fekt be donne most of necessitie be put in
 oue execution. If thou aspire to honoure
 one and riches. God shall place his good
 and and faithfull seruants ouer muche ri-
 hey ches: moreover they shalbe called
 oue the sonnes of God, yea very Gods:
 her and shalbe the heires of God, and
 lse, coheires with CHRIST. If thou
 oue seeke securitie, they shalbe soe assu-
 race

red neuer to loose it of their
 owne accorde, as they shalbe assured
 that God, who soe dearely loueth
 them, will not forcibly take it from
 the, as they shalbe assured, that there
 is nothing of sufficient power to se-
 parate God and them one from an-
 other. VVith what wordes then can
 soe greata ioy be expressed, where
 soe greata good is possessed.

*Of the mutuall charity of the Saintes
 in heauen.*

CHAP. XXXV.

O Harte of man, poore, and ex-
 perienced in crosses and cala-
 mities, yea ouerwhelmed with mi-
 series, howe greatly wouldest thou
 reioyce, if thou didst abounde with
 all these aforesaied felicities! De-
 maunde of the most secret corners
 and

closets of thy hart, whether they
could containe the gladnes, which
would proceede from soe great hap-
pines. Certainly if an other, whom
thou didst loue aswell as thy selfe,
shoulde enioy the same happines,
thy ioy woulde be twice more then
before, because thou wouldest re-
ioyce noe lesse for him, then for thy
selfe. But if two or three, or many
more should obtaine the same feli-
city, thou wouldest reioyce as much
for each one of them as for thy
selfe, if thou didst loue each one of
them as thy selfe.

Howe vnspokeable greate ioy will
ther be then, in that perfect charitie
of innumerable blessed Angells and
men, where noe man shall loue an-
other lesse then himselfe. For euery
one of them shall reioyce as much
for each one of the rest, as for him-
selfe, If therefore the harte of man
shall

shall hardlie be able to containe the ioy which it shall conceiue at his owne proper good, howe will it be capable of soe infinite many and greate ioyes.

Moreouer seeing by howe much the more euerie one loueth an other by soe much the more he reioyceth at the others good: therefore as in that blessed felicity euerie one without comparison shall loue God more then himselfe and all others that are with him, soe he shall beyond all estimation farre more reioyce at the felicitie of God, then at his owne, and at all others that are with him. And albe it they shall loue God with their whole harte, minde, and soule; yett, yett all these are not sufficient to declare the dignitie of that loue, which God will shewe: towards them: Verily euerie although they shall reioyce with their whole harte, minde, and soule,

e theoule; yet all these are not enough to
at his ontaine the fullnes of ioy, which he
d it be will imparte vnto them.

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*Of the full and perfect ioy of life
everlasting.*

CHAPT. XXXVI.

O My God and my Lord, my
hope, and the ioy of my harte,
at arell my soule (I beseeche thee) if
lestis be the ioy, of which thou hast
ne fe-oken vnto vs by thy Sonne saying.
e, and ske, and you shall haue, that your
and al-oy may be full. Because I haue
reir bunde a certaine ioy altogether
; ye full, yea more then full. In soe much
clare that the harte being full, the minde
God being full, the soule being full, and
erilieuerie parte of man being full, there
withall remaine, yet an other ioy much
and more excellent then the former. All
that

that whole ioy therefore shall not enter into those that reioyce, but all they that wholly reioyce shall enter into the ioy of their Lord.

Tell me o Lord, tell me thy poore vnworthy seruant inwardly in my harte, if this be the ioy into which thy seruants shall enter, those I meane, that shall enter into the ioy of their Lord. But certainly that ioy, in which thy elect shall reioyce, neither eie hath seene, nor eare hath hearde, neither hath it entred into the harte of man. I haue not therefore as yet conceived or spoken howe much thy elect shall reioyce. Doubtles they shall reioyce as much as they shall loue thee; and they shall loue thee (o Lord) as much as they shall knowe thee. And howe much shall they loue thee? Verily neither eie hath seene, nor eare hath hearde, neither hath it entred into

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the harte of man in this life, howe much they shall knowe and loue thee in the next life.

Giue me grace (o my God) to knowe and loue thee, to the end I may reioyce in thee. And albeit during the time of this mortall life I cannot loue thee fully, yet let me profit and goe forewarde by louing thee more and more dayly, that soe at length I may loue thee perfectly. Let thy knowledge here encrease in me, that ther it may be accomplished, that here my ioy may be greate in hope, and ther perfect in deede.

I beseech thee o good God, let me at length receiue that which thou hast promised, to wit, that my ioy may be fully accomplished. In the interim, let my minde meditate of it, let my tongue talke of it, let my harte affect it, let my mouthe

G

speake

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speake of it, let my soule hunger for
it, let my body thirst after it, let my
whole substance, desire it, vntill I
enter into the ioy of my Lord,
ther to remaine for all eternitie.
Amen.

*The end of S. Augustin's
Manuel.*

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A wonderfull and worthy
saying of blessed S. PETER
DAMIAN Monke of the
holy order of S. BENNET
Cardinal of Ostia concer-
ning the day of deathe.



LET vs imagin howe
the time being nowe
come, in which the
finfull soule is to be
separated from the
bandes of the body, with how grie-
uous feare it is terrified, with
howe greate anguisthe of an afflicted
conscience it is tormented. It
remembreth the thinges forbidden,
which it hath committed, it be-
holdeth the commaundments of
God, which through negligence &
contempt it hath omitted. It

G 2

grieveth

grieveth that the time, which it for
had to doe penance, hath bene soe that
vainely employed, it groaneth amon
that the immutable momēt of seuerer At
reuenge is soe neare at hande, not its n
possibly to be auoided. It would glory
faine stay, it is forced to depart, heau
It would faine recouer what loue
which it hath lost, and cannot be life,
hearde. It looketh backward vpon wher
the course of it whole life past, and vpon
esteemeth it to be but as it were a mis
one onely little pace, it looketh it th
forewarde, & seeth infinite worldes high
of time, which shall neuer haue end. that
It lamenteth therfore for hauing dark
lost the ioyes of all eternitie, which obta
it might haue gained soe quickly. little
It weepeth likewise that for soe and f
short pleasure of the alluring flesh, it be
it is bereaued of the vnspeakeable many
sweetnes of euermlasting happines, it pr
It blusheth to see, that for that strict
substance sake, which is to be meate piety
for

h. is for wormes, it hath neglected
e foe that, which should haue bin placed
neth amongst the quires of Angells.

ere At length it lifteth vp the eyes of
not its minde, and considering the
ould glory of the immortall riches of
part, heaven, it is ashamed, that for the
what loue of the beggerie of this present
ot be life, it hath lost that glory Againe
vpon when it looketh downewarde
and vpon the vale of this worlde, as vpon
reare a miste, & contrariwise seeing aboue
keth it the brightnes of that eternall
rldes light, it plainly perceiueth, that
end, that which it loued was but
uing darknes, and night. O if it could
hich obtaine the fauoure to haue some
ckly, little time allotted to doe pennance
r foe and satisfaction how austere would
lesh, it be in life & conuersation: howe
eable many & howe greates matters would
nes, it promise to perfoime? Howe
that strictly would it binde it selfe to
reate piety and deuotion? In the meane

for G 3 season

season, whilst the eie-sight faileth, whilst the harte panterh, whilst the
 throate (the voyce being lost) doth drawe breath with difficulty, whilst
 the teeth by little and little growe black, & as it weare rusty, whilst the
 countenance groweth pale, and all the members of the body become
 stiffe through colde, whilst these things (I say) and other such like
 happen, as certaine signes of death approaching, all its workes and
 wordes present themselves before it, yea its very thoughtes are not
 wanting, and all these giue bitter testimony against it, as against the
 author of them. All its sinnes & iniquities are laied as it weare in heape
 before its eies, & those, which it is vnwilling to see, it is forced to
 beholde, whither it will or noe. Moreover on the one side of it, it
 beholdeth a terrible troupe of dreadfull diuells, on the other side, a
 multi-

multitude of heavenly Angells. The
soule that lieth in the middest,
quickly perceiueth, to which of
these companies it appertaineth;
For if th^e be seene in it the signes
and tokens of goodnes, it is cōfor-
ted by the comfortable speeches of
the Angells, and by the sweetnes of
theire harmonious mellody, it is
allured to come forth of the body.
Contrariwise, if the darknes, of its
deserts, and the deformity of its
filthines doe adiudge it to the left
hande, it is forthwith strokē with
intolerable feare, it is troubled
through the force of the sodaine
& violence that is vsed; it is throwne
d^{owne} headlonge, & assaulted, and
the poore soule, is forcibly pluckt out of
the prison of the flesh, that it may be
drawne to eternall torments with
unspeakeable bitternes.

Nowe after it is departed out of
the body, who is able to expresse,
howe

howe many armed troupes of wicked
spirits doe ly in waite to entrappe
it? howe many bandes of frowning
fiendes (being ready with cruell tor-
ments to afflict it) doe beset the
way, to hinder its passage? And to
the end it may not be able to es-
cape and passe through them, whole
legions of them being gathered to-
gether (after the manner of soul-
diers) doe assault the same.

VVherfore to consider these and
such like things by frequent medi-
tation, is a soueraigne meane to con-
teine the enticing allurements of
sinne, to abandon the worlde, and to
subdue the vnlawfull motions of the
flesh, and finally dorth cause and con-
serue in vs a continuall desire of at-
tainng to perfection, which God of
his mercy graunt vs. Amen.



*A Table of the Manuel of S.
Augustin Bishop of Hyp-
pon.*

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